RELIGIOUS

Divine Services Yesterday in the Metropolis and Its Suburbs.

THE VOICE OF THE PULPIT.

The Doctrines and Dogmas of Christianity.

The Orthodoxy and Heterodoxy of Washington, Trenton, Newburg, New Haven and Other Cities.

A Washington Theatre Turned Into a Place of Worship and Political Spleen.

Yesterday almost all places of divine worship in his city were well attended, and the services in ies lending, at least, wherever they officiated te attraction of novelty or of standard reputation the devout occasion. The day was by no means decidedly unpleasant, though not altogether eresting discourses delivered in the metropolis, in Brookiyn and Jersey City.

SERVICES IN NEW YORK CHURCHES.

ST. PATRICK'S CATHEDRAL. The grand solemnity which marked the services at drai yesterday, and the unadorned and unbre aspect of the sacred edifice itself rere highly characteristic of the holy season of Lent.
here was present a very large congregation, with
thich gandy fashion had very little to do, and the
arnestness and devotion which throughout were
namifested fully demonstrated the religious apprelation of the assemblage. The Rev. Dr. McSweeney
has the officiating clergyman, assisted by several
colytes. At the termination of the first gospet a cir mortal pligramage to the glory of the heavi-country. The miracle itself held forth encourage-to all Christians to bear wish patience the afflic-troubles and persecutions of this life. Seconly, sily confirmed the faith of the Apostles in his airy and strengthened them against the evilis of life by the hopes of that glory in the world to. The glorious mystery was presented by the ch in the time of mourning that we might tra-the difficult ways that lead to eternal happi-and struggle manfully against the conflicts and cutions of this life. But ardent longing after en must be tempered with meek submission, order that contentment should characterize struggles in treading the perplexing path terminates in everleating bliss. The impres-of eternal goods should be greatly strength-in erder that earthly ones might be sufficiently mined. Thirdly, the glory of the Lord was flested but once during his lifetime. At all other dis his abasement was shown to the eyes of the

r the display of their powers. At the offer-eautiful selection was performed on the hich was presided over by Mr. Gustavus The Stancius and Agnus Det were like-itably given, and altogether the choir was of commendation. The ceremonies ended

ST. PETER'S (R. C.) CHURCH.

Sermon by the Archbishop of Hallfax. Peter's church, Barclay street, was yesterd ended by a very large congregation. The pews, teries and aisles were filled with devout worsamplers. The interior of St. Feter's is rather sombre, without being releved by the imposing surroundings that usually are to be observed in Catholic places of worship. Seraphim in marble at each side and a painting of the Crucifixion above in the centre are the only ornaments of the altar—a plain piece of workmanship. The absence of sufficient light is a serious defect in this church, and it may be added that while gas was burning for the benefit of the choir the raithful in the galleries could hardly read their prayer books in consequence of the darkness that obtained.

serious defect in this church, and it may be added that while gas was burning for the benefit of the choir the raithful in the galieries could hardly read their prayer books in consequence of the darkness that obtained.

Yesterday was the second Sunday in Lent, and the vestments of the clergymen and drapery of the sanctuary were of purple, or colors indicative of the penituental season. It was known that his Grace the Most Reverend Archbishop of Haithax (Dr. Conelly) was to preach, and the circumstance of the church being filled to an extent beyond ordinary occasions was due to this fact. As usual, high mass was commenced at half-past ten, the celebrant being Rev. J. Quam. The pastor, Rev. William Quinn, assisted during the ceremonies. The choir sang a Grovia from one of Haydri's masses, and as the offertory a duel. "Quis est Homo" was rendered in an expressive and effective manner by soprano and "The Most Rev. Dr. Connolly preached. He took bit text from the seventeenth chapter of St. Matthew, which relates simost exclusively to the transiguration. He read as follows:—"And affer six days Jesus taketh unto him Peter and James and John his brother, and bringseth them up into a high mountain apart. And he was transfigured before them. And his face did shine as the sun; and his garennis became white as snow. And behold there appeared to them Moses and Elias talking with him. Then Peter answering, said to Jesus, Lord, is it good for us to one here; if thou with, let us make here three tabernacies; one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them. And behold a voice of the cloud, saying. This is my beloved son, in whom I am well pleased; hear ye him. And the disciples hearing, felt upon their lace, and were very much afraid. And Jesus came and bouched them, and asid to them, Arise, and be not afraid." The most reverend prelate, in commencing, referred to the day as being the second Sunday in Lent, and in commenced to the same was the second Sunda

of the Church were the same as ambassadors who spoke in the name of their governments, and the government of the Church was God Almighty. The archbishop finally concluded by entreating all to avail themselves of the sacraments, and receiving their reward by occupying a place in the kingdom of heaven.

Idfe and Character of George Washington—Sermon by Rev. Dr. Helme.

Before a large congregation assembled last evening at the Trinity Baptist church, corner of Fifty-second street and Third avenue, Rev. Dr. J. Stanford Holme, the pastor, delivered a discourse on the "Life and Character of George Washington." Trite as in the theme, but specially selected for the occasion, it being the eve of the anniversary of the birth-day of Washington, the discourse was unusually interesting and listened to with sarnest attention.

As the basis of his discourse the reverend speaker selected the following text:—Pasims oxil. 6. "The righteous will be held in everlasting remembrance." Death was no bar to the influence of the righteous man. Sacred history presented but rew

he greatness of his subject, dwears, he greatness of his subject, dwears, he greatness of his subject, dwears, he greatness of his discourse at considerable length. There is he had been as a considerable length. There is many the head of the head of washington's death he held her in highest veneration. She lived to see him in the zenith of his glory and was still his mother and counsellor. Passing from this topic he proceeded to the religious character of Washington. Though not, as the world might call if a pre-eminently plous man, he aiways associated religion with morality, as was shown in his Farewe Address. He was truly evangelical. Heligion we Address. He was truly evangelical. Heligion we have a fixed principle. Success in battle, nis view, depended not upon generalsaip or valor or good luck, but upon the will and dispensation of an everraling Providence. While never falling to put forth his best efforts to accomplish certain results, be always attributed the results to God. He was a man of prayer. This was the great revelator of his religious life. Amid the most distracting duties of the camp and the cabinet he always found time for prayer. He referred to Rossiter's painting of him while engaged in prayer before the battle of Valley Forge. In conclusion were traced the lessons to be learned from the life and example of Washington.

BLEECKER STREET UNIVERSALIST CHURCH

Rev. Dr. Lee, pastor of this church, delivered an

discourse last evening, before a numerous on, taking his text from John, xvi, 33—"In congregation, taking his text from John, xvi, 33—'In the world ye shall have tribination, but be of good cheer; I have overcome the world." These words of Christ he said were spoken in a gloomy hour. It was before the crucifixion, when periis menaced them and flerce persecutions were rising. They looked to Him for hope and comfort. He know their angulan and compare, and told tent mranty they would and compare and told tent mranty they would and they was not except suffering there was a spiritual tribunal to the could will be a second mirrh in the word. In the word in the control of the path of ease and mirrh in the word. In the sord in the second manner of the second ma tribulation, and there was no worldly hope for them, and no physical escape. But even though they could

look for a moral plan and the hand of God in all things around them, repentant solrits would see around them a juncture of inspiring beauty. At infant had to learn ere it could see; how much more necessary for the eye to be trained to behold the beauties of the moral world!

Dr. Bellows then proceeded to speak of the different views which the sinner and the Christian would take of the present condition of the world around us, and concluded with a very earnest appeal to his hearers to repent and enter the tingdom of heaven, which was now much nearer at hand than in the days when the words of the text were spoken.

surse by Bishop Snow on the Approach of

the University, Washington square, on "The Near Coming and Kingdom of Christ." His text was Luke, xxi. 31:—"So likewise ye, things was our Lord here speaking? Read the pre-ceding context, from the twenty-fourth verse. He nd belled away captive into all nations. This was fulfilled at the destruction of Jerusalem by the Romans about eighteen hundred years ago. He further says that Jerusalem thall be trodden down by the Gentiles, or nations, until the times of those nations be fulfilled. Surely this has been in process of ac-complisament during those eighteen centuries. But be fulfilled. Surely this has been in process of accomplishment during those eighteen centuries. But what does he mean by "the times of the Gentiles!" As "the testimony of Jesus is the spirit of prophecy." he doubtless referred to the periods of time written in the "sure word of prophecy." and which were given to measure the duration of gentile rule in the world. According to the beloved prophet Daniel, who was chosen of God to write the chronology of prophecy, there were to be four grand earthly empires that were to rule not only over the nations, but also over the church, whether Jewish or Christian, down to the great day of the kingdom of God. (See Daniel, chapters two and seven.) And as the perfect measure and number of God is seven, the times appointed of Him to measure those Gentile monarchies are seven in number. These were represented in a miniature type or figure by the seven times, or years that passed over the king of ancient Babylon, when bereft of understanding and of his kingdom and driven out to dwell with beasts. Now a "time" in symbolical prophecy consists of 360 prophetic days, each day being the symbol of a natural year. As, therefore, seven of those times amount to 2,620 days, the times of the Gentiles consist of that number of years. They began with the captivity of Manasseh, king of Judah, which was in the year before Christ 677. Therefore they ended in A. D. 1844. But, when the times of the Gentiles are fulfilled, what comes next? Our Lord answers, "And there shall be signs in the sun, in the moon and in the stars." These are to be understood spiritually; the sun being the emblem of the Divine Spirit, the moon of the written word and the stars of the lights of the spiritual heaven." This darkening of the lights of the spiritual heaven. "This darkening of the lights of the spiritual heaven." This darkening the emblem of the Divine Spirit, the moon of the written word and here shall be signs that the kingdom of God is nigh at hand. He corresponding passage in Matthew xxiv. we read:—"The sun

Washington by the Rev. J. P. Thompson. The Rev. J. P. Thompson, pastor of the Tabernicle (Congregational) church, corner of Sixth avenue and Thirty-fourth street, delivered a serpion last night, in which he adapted the life and character of George Washington to the words found in the fourteenth verse of the second chapter of First John:—"I have written unto you, fathers, because ye have known Him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you and ye have overcome the wicked one."

der the handler verteen. In macront times man be some accompanied as large page in lattery principally and the commanded a large page in lattery principally and the commanded as large page in lattery principally and the commanded as large page in lattery principally as which the commanded as large page in lattery principally as which is commanded as large page in lattery principally as which is commanded as large page in lattery principally and the commanded as large page in lattery principally as which is the commanded as large page in lattery principally as which is the commanded as large page in lattery principally as which is a large page in lattery principally as which is a large page in lattery principally as a large page in latter page in lattery principally as a large page in latter pa Great commanded a large page in history principally on account of his brute force. At one time when on

lines, from whence he soon returned bearing a letter directed to "General George Washington, Commander-in Chief, &c." He always preferred the privacy of home to publicity of any kind, and surrendered his commission as soon as the exigencies of the case would permit. One who was familiar in his family said that he never heard him speak of himself in connection with anything pertaining to the war. While habitually caim he could be raised to a storm, and he was siways awake to the public interest. And last in mention, but first in order, it was his faith in God that made him strong. Faith would make the puny, timid man a very grant in strength. In early life Washington hau been careful of his religious duties. In the army he instituted prayer, and regularly parlook of the Lord's Supper. He spoke against the foolish and wicked habit of profane swearing. He wrote to his brigadier generals to discourage vice, and see that the men attended divine worship. He asked, "How could we expect to prosper if we insulted the very God from whom we asked favors?" At Valley Forge he was seen, kneeling among the trees, asking living assistance in that hour of pressing need. When before Congress he said:—"I consider it an indispensable duty to close this last act of my official life by commending you to God, and also those who have the carrying out of the formation of this government," &c., or words to that effect. The speaker besought the young men of the present day to initiate the character of Washington, He skifully adapted his subject to his text. He condemned, Let Washington, Luther and Paul descend and take their places in the dust, and let the one example of the perfect man counce down and make known his wall, and let all mengeonform to his teachings.

The Rev. S. J. Cornellie, rector of All Saints' Pro testant Episcopal church, corner of Henry and Scammel streets, delivered a very eloquent sermon on the Lenten Fast last evening, taking for his text:—"Wherefore if thy hand or thy foot offend thee, cut them off and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." (St. Matthew, xviii., 8). The text was singularly inap-Matthew, xviil., 8). The text was singularly inap propriate to the subject of the discourse, but the sermon was none the less interesting. The origin and antiquity of the Lenien fast were discussed a considerable length. The preacher said there could be no doubt that it was of apostolic origin and was rigidly observed in the primitive Church, and therefore it should be duly observed now. But churchmen in the present day do not enter into the spirit of its religious exercises as fully as they ought in conclusion the preacher earnestly exhorted his leaters to a closer observance of the rules of the Church.

RELIGIOUS SERVICES IN BROOKLYN.

PLYMOUTH CHURCH.

Ray Palmer. outh church was but partially filled last even

heard of His words of love. The gate at which Josus stands is a different gate from all these. Over it stands, "The just shall live by faith." No person who calls upon him in spirit and in truth is ever turned away. "Whose cometh unto me shall in no wise be east out." It is too narrow a way for human pride and bigotry and all evil passions and all good desires. The reason why more do not find this gate is because the multitude are running after an easier plan of salvation. There are many that do not think repentance, faith and obedience essential. Only those who entered the ark were saved. The entering the ark was the work of those who were to be saved. Christ saves all that enter in at the strait gate. The entering is the work of those in need of salvation. Many come up to the gate and look in, but do not enter, just as people come to churen and the next morning, or even before leaving the house, turn into the popular hell-bound road to perdition. If it is wished by any man to get a policy of insurance and then return to his business and do as he will, be will find the gate hedged up when he presents it. If he has any unjust gains he will have to empty his pockets. He had better throw away his dice and his cards and leave behind his decanters. He can't smuggle in a concealed hatred of a fellow being.

New Swedenborgian Church. The first church of the Swedenborgian Society in Brooklyn was formally dedicated to divine worship, with all the unpretending ceremonies of that sect, in presence of a very large and respeciable congrega-tion, yesterday afternoon. The dedicatory services were conducted by Rev. Chauncey Giles, of New Jerusalem church, New York, assisted by the pastor of the church, Rev. Mr. Ager. A fine choir dis-coursed excellent music, and a collection was taken up, with the most satisfactory result. The building thus secured was formerly occupied by the congre-gation of Universalists presided over by Rev. Dr. Bianchard, on the corner of Monroe place and Clark street, and cost \$48,000.

RELIGIOUS SERVICES IN NEW JERSEY.

Relations of Life," was delivered last evening in the Third Reformed Church, Hamilton square, by the Rev. J. Suydam, who took for his subject "The Parental Relation." These sermons are likely to prove

The Rev. Mr. Beswick delivered a sermon on "The Second Coming of our Lord" at Union Hall, last

anow white raiments, the males neatly appared and all bearing lighted candles, proceeded